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Thanksgiving in a Rice Field



The Book for Everyone

The Philadelphia office of the American Bible Society in 1943 heard about a lonely Marine who was able to establish a comforting fellowship with his family by reading with them a chapter of the Bible each day. His Mother telephoned the Society's office to tell of her son's request from Guadalcanal and to ask for suggested readings. He had written, ". . . I will feel, somehow, we are united, sort of joining invisible hands."

What a wonderful idea—perhaps around the world each day a light of comfort, of love, of truth could be snapped on if a billion minds could share the same words, pondering them, searching out their truth. Here is the selected list of readings for 1960:

NOVEMBER

24	Thanksgiving	Psalms	23:1-6
25		Psalms	46:1-11
26		Ephesians	6:1-24
27	Advent		
	Sunday	Proverbs	8:1-36
28		Deuteronomy	5:1-21
29		Isaiah	35:1-10
30		Isaiah	40:1-31

DECEMBER

1		Isaiah	55:1-13
2		Jeremiah	31:1-9, 23-34
3		Romans	8:1-39
4	Sunday	Luke	1:57-80
5		Matthew	5:1-16
6		Matthew	5:17-48
7		Matthew	6:1-34
8		Matthew	7:1-29
9		Matthew	4:12-25
10		Isaiah	9:2-7;
		Galatians	4:1-7
11	Universal Bible		
	Sunday	Mark	12:1-31

12		John	3:1-21
13		John	11:1-27
14		John	20:1-31
15		Romans	5:1-21
16		Isaiah	61:1-11
17		Luke	7:18-30;
		Matthew	11:25-30
18	Sunday	Isaiah	42:1-13
19		I Corinthians	13:1-13
20		I Corinthians	15:1-28
21		I Corinthians	15:35-58
22		2 Corinthians	4:7-5:10
23		Philippians	3:7-21
24		Luke	2:1-20
25	Christmas	John	1:1-18

For the last six days of the year, these passages are recommended:

26		Colossians	1:1-29
27		I Thessalonians	4:13-5:11
28		Hebrews	12:1-29
29		James	1:1-27
30		Revelation	21:1-27
31		Revelation	22:1-21

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Mr. John Nyberg is with Advertising Department, Augsburg Publishing House.

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Dr. Ralph W. Sockma has been minister of Christ Lutheran Church, on Park Avenue, New York City, since more than 42 years. This has been his only pastorate.

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Cover Photo: In a field of ripe on the campus of International University in Japan, near an American and two Japanese students pose prayerfully to the bountiful crop in observance of country's Labor-Thanksgiving, November 23.

Lutheran Herald

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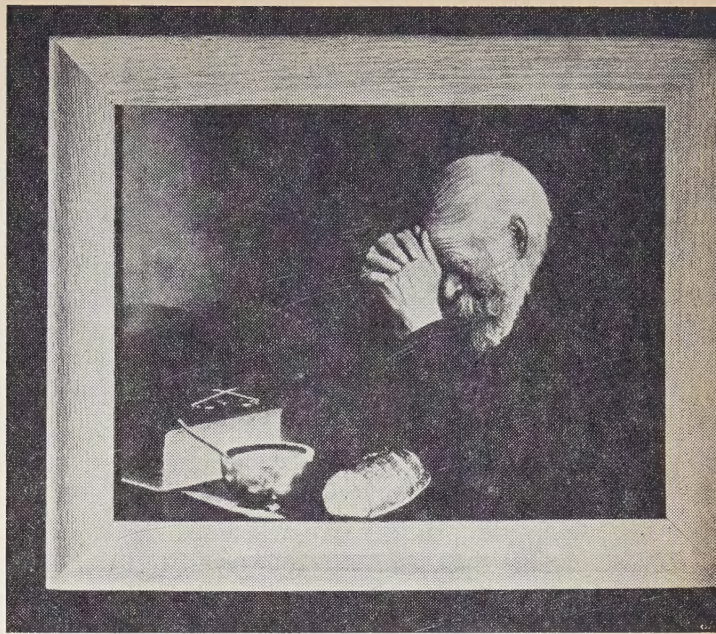
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"Grace"

By John Nyberg



Courtesy of Augsburg Publishing House

IN THE WAR YEAR of 1918, a bearded, saintly old man, with foot-scrapers to sell, called on Eric Enstrom at his photography studio in the tiny mining town of Bovey, Minn.

Out of this chance encounter came a world famous photographic study.

Today Enstrom's picture, "Grace," showing the elder-fiddler with head bowed in a mealtime prayer of thanksgiving, is known and loved throughout the world.

"There was something about the old gentleman's face that immediately impressed me. I saw that he had a gentle face . . . there weren't any harsh lines in it," Enstrom said the other day in recalling the 1918 visit of John Wilden to his studio.

It happened, at the time, that Enstrom was preparing a portfolio of pictures to take with him to a convention of the Minnesota Photographers Association.

"I wanted to take a picture that would show people that even though they had to do without many things because of the war they still had much to be thankful for," Enstrom said. "I wanted to make people conscious of the things they had instead of the things which they had to do without."

"Mr. Wilden, I knew I had found the subject I was looking for," Enstrom continued. "I invited him to my home for dinner and then I asked him to pose for me."

At a small table, Enstrom placed a large family Bible and on it laid a pair of spectacles. Beside the Bible he placed a bowl of gruel, a loaf of bread, and a knife. John Wilden posed in an attitude of prayer—sitting with folded hands to his brow before partaking of his meager meal.

To bow his head in prayer seemed to be characteristic of the elderly visitor, Enstrom recalled, for he struck the pose very easily and naturally.

As soon as the negative was developed, Enstrom was sure he had something special . . . a picture that seemed to say, "This man doesn't have much of earthly goods, but he has more than most people because he has a thankful heart."

That Enstrom's camera had captured "something special" is an appraisal widely shared. To date, more than 20,000 prints of Enstrom's masterpiece have been sold, according to Augsburg Publishing House, Minneapolis. The publishing firm bought the copyright from Enstrom several years ago and prints the picture in a variety of colors.

Most of the pictures hang in home dining rooms and in bakeries across America. Others can be found in restaurants and in church dining halls. Many prints have also been shipped to mission stations and other places overseas.

Sales outside of Bovey also got a boost when a businessman in nearby Grand Rapids, Minn., wrote about the picture in a newspaper column. He concluded the column with a simple, eloquent prayer to accompany the picture:

"Lord, there may be many homes that are larger than mine. There may be tables groaning with food and drink in abundance. There may be riches in supplies and appointments. There may be conveniences on every hand and there may be physical assurance that tomorrow will bring still more. But, Lord, you have been with me unto this and supplied my necessary requirements. On that assurance I rest my belief that you will bless my efforts, if I apply them to the best of my ability to carry on. I am content. Amen."

When We Are on the Receiving End

A Thanksgiving Meditation by Ralph W. Sockman

BEFORE ME LIES A LETTER of thanks from a man who wrote it to those who had sent him gifts. Here is a passage from it: "Not that I complain of want; for I have learned, in what state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me."

Certainly the person who has learned the secret of how to endure changes of fortune with such serenity, has found a security devoutly to be wished. If we could only discover how to be content in both privation and prosperity, much of our restlessness and anxiety would vanish. Our composure and even our character are so often cracked by sudden changes of financial circumstances.

Which is harder on character, a change from prosperity to privation, or from privation to prosperity? It has often been argued that the rich are more likely to go wrong than the poor. Such arguments have good gospel precedent, for Jesus often warned that the possession of things is prone to inflate the ego and to dull the sense of need, so that the possessor of things lacks the humility and hunger which open the soul to God.

However there are temptations of poverty as well as of prosperity. On the one hand is the temptation to self-sufficiency, to self-indulgence, to hard-heartedness. On the other, is the temptation to self-pity, to envy, to bitterness.

Letter of Thanks

The letter from which I have quoted was written in prison. The writer had once been up and now he is down. He came of a family proud of its heritage. He had grown up in the social prestige of his group. From all this he had been ostracized. He had been cast off by his own countrymen. He had suffered the cruel distempers of fickle crowds, sometimes being welcomed with applause only to have the mob later turn and stone him. But he clearly shows that he knew how to be abased without becoming sour or self-pitying, or bitter.

The reason why Paul knew how to endure adversity is that he had learned how to use prosperity. The process might have been reversed. Some men so school themselves while they are poor that when they become affluent, they keep their heads and their virtues. The two

lessons go together. It is in the years of struggle and privation that a man learns how to be safely rich. It is the time of prosperity that we need to acquire the qualities which can keep us contented if and when we find ourselves on the receiving end.

As again we approach our national Thanksgiving Day, when many Americans are living in full prosperity, and many others find themselves in privation, let us look for the secret which made Paul content both to abound and to be abased.

Humility and Gratitude

The first element which strikes me is humility. The word humility was known among the Greeks and the Romans but it was a term almost of contempt. To be humble was to be mean-spirited, a sort of cringing. But Jesus took the concept of humility and made it a virtue. And how did Jesus do it? He developed humility by setting man's stature against the measure of God's greatness. In God's presence our pretensions seem small and our boasted power is dwarfed. In the light of God's purity and holiness we see our imperfections and are humbled.

We cannot be sure to take the true measure of our own talents by comparison with our fellow humans. Phillips Brooks very wisely said that if he were given the privilege of choosing a young man's companions, he would select a few who were inferior to him, so that he could learn patience and charity. He would choose some companions who were the man's equals in order that he could learn the full measure and take of friendship. And then he would pick a few more comrades who were his superior, so that the man might learn to look up humbly and aspire to higher levels. All that is a good formula, but of our own kind we cannot be trusted to pick our friends in such proper proportions. We have a tendency to drift toward those of lesser talent who satisfy our feeling of superiority. Or when we are in the presence of those above us we are prone to get an inferiority complex.

Jesus, however, puts us in the presence of God who dwarfs us, but in the way that a father humbles his child. In a normal family what growing lad does not think his father is wonderful? The little fellow looks up to his father as one who is big enough to do anything. He is humbled before his father but not humiliated.

because he feels himself a part of his father. Thus joy is both humbled and exalted by his father's loss. So it is with us when we feel ourselves in the presence of God. We see how small and dependent we are and we are humble. But, are exalted at the thought that we are as sons of God and of what we can be through Him.

Humility is a virtue; humiliation is an evil. And those who are on the giving end must be humble so those who are on the receiving end are not humiliated. It would be easy for an American to become puffed up as he compares the rich resources and industrial capacity of the United States with the materials and methods of the Orient. But we should be humbled by asking ourselves whether we have made corresponding use out of our vast opportunities than the others make out of their limited possibilities.

The second element is gratitude. Professor Henry Nelson Wieman of Chicago once suggested that, just as devout Roman Catholic has a string of beads called a rosary to keep count of his prayers, so each of us should make a mental rosary of his most precious memories including the beauty he has seen, the fellowship he has enjoyed, and the good gifts that life has brought. Professor Wieman would have us frequently count the beads of this mental rosary and to give thanks to God for each separate favor.

When our minds begin stirring our memories, who do not feel unspeakably grateful for the blessings we have been granted in free countries like the United States, the freedom to worship God according to the dictates of our own consciences, the rights of free speech, of a free press, and of free public schools? I have traveled through many countries whose governments allow no opposition, where all education is under the control of dictators. Can you imagine what it would be like to live in a land where a dictator's whim may be the law of tomorrow?

And when as Christians we start to count our blessings, our memories go all the way back to Calvary, and our hearts well up with inexpressible gratitude. We realize that we are all on the receiving end. No one is ever paying his full way through life.

Imagination

Along with humility and gratitude, I find a third element in Paul's secret of contentment. And that is imagination. If we are to come through changes of fortune without cracking, we must learn to exercise our imagination. Imagination plays an immeasurable part in our living, instead of harnessing it for use, too often people let their imaginations run away with them. In these dark

and dangerous days, we sit around imagining all sorts of things. But let us put a test to ourselves. What direction do our imaginings take? Are we thinking of all the dire things that might happen to us, such as we might get sick, or we might lose our property, or the Communists might take our country over? Why go on? We can all conjure up visions of what others might do to us. Whereas we should use our imagination to picture what others might have done for us, and what we could do for others. That is the direction our imagination must take if we are to have Paul's peace of mind, either in prosperity or in privation.

When the Roles Are Reversed

We need imagination in all our personal relationships. Perhaps you are going to call on a friend who a few years ago was prosperous and well. Now he is ill and poor. You feel it your duty to visit him. You feel sorry for him. You have a lurking thought that he has mismanaged his affairs. Of course you try to conceal the fact; yet nevertheless down in your subconscious mind you have a slightly condescending sense of pity.

Now if that is your attitude today while you in your health and prosperity are on the giving end, just imagine how you might feel if five years hence you are down or sick and someone comes to call on you. Will you not then say to yourself, "He's pitying me. He thinks I've been a poor manager"? I fear you will then not be cheered by your friend's visit.

You see how it works. While we are on the giving end we must learn to put ourselves in the place of those on the receiving end, lest when the roles are reversed we shall ourselves be most miserable. And, remember, that some day even the strongest of us reach the receiving end.

There is a grace of giving and there is a grace of receiving, and the two must be learned together. Charity must be seasoned with charitableness, and humility must safeguard us from humiliation. This is Paul's secret.

A few days after the death of his daughter, Oliver Cromwell called for a godly friend to read to him Paul's words to the Philippians with which this meditation began. When the passage had been read, Cromwell said this Scripture had saved his life after a previous tragedy, the death of his eldest son. Then he repeated Paul's words: "I have learned in whatsoever state I am, therewith to be content." Then he exclaimed, "'Tis true. Paul has learned this, and attained to this state of grace; but what shall I do?" A moment later the stern old Cromwell went on to quote Paul's further words: "I can do all things through Christ which strengtheneth me." Then a smile broke over his face and he said: "He that was Paul's Christ is my Christ, too."



The Advent Rose

The Advent Rose is a symbol of the Messianic hope that fills the season. It directs our thoughts to the promised Messiah. The custom of using this symbol in Advent is thought to have begun in the thirteenth century. The Advent Rose is sometimes combined with a golden candlestick holding a white candle. The combination speaks colorfully of the fulfillment of the Old Testament prophecy in Christ, the Light of the world.

*Prepare the way, O Zion!
Ye awful deeps, rise high;
Sink low, ye lofty mountains,
The Lord is drawing nigh;
The righteous King of glory,
Foretold in sacred story.
O blest is he that came
In God the Father's Name!*

*O Zion, he approaches,
Your Lord and King for aye;
Strew palms where he advances,
Spread garments in his way;
God's promise faileth never,
Hosanna sound forever.
O blest is he that came
In God the Father's Name!*

Service Book and Hymnal—9

Advent and the Church

*O come, let us worship and bow down,
let us kneel before the Lord, our Maker!
For he is our God,
and we are the people of his pasture,
and the sheep of his hand.
O that today you would hearken to his voice!*

—PSALM 95:6

Advent is personal, it is individual. In the reaches of the night, the children of God during time before Christ cried one by one, "Will not he come soon?" It was largely in the family circle among intimate friends, that the promise of the Messiah was kept alive.

It is the same now. More and more, the Advent weeks have become meaningful in the private devotional life of the believer; more and more, customs of Advent worship are made a part of family life, as one after another is added, we come to have a family almost as meaningful for the individual as Lent has been for centuries. This is all as it should be.

But Advent is still the festival of the Church, in which Christ's coming is commemorated. The lighting of the paraments proclaims a Church in penitence on its knees. The lighting of the Advent candles in the chancel one by one brings His coming nearer and nearer, until, with an outburst of light which fills the church, we herald the fact of Jesus' birth.

And the two viewpoints are actually one. "The Church is people," we say. That is true. Its truth becomes evident when we think of the Church as "the communion of Saints," as the "fellowship of believers." Thus, whether we think of Advent in terms of the individual or in terms of the corporate worship of believers, the result is the same.

This leads up to a statement of the purpose of this series of four Advent articles. Ever mindful of the basic spiritual message of the season, we want to direct our thoughts about it in the framework of the Church. And, frankly, this will mean that we attempt a practical discussion of the Advent message. We must not for a moment forget the mysticism that has hovered over the gradual unfolding of His coming; we must not neglect the subjective as we remember that Christ "came into the world to save sinners—of whom I am chief."

But the emphasis shall be upon Advent and the Church. For this there are a number of reasons.

The Church Is People

By O. G. Malmin

us one, of course, is that this is an aspect which sometimes been neglected. Another reason is that subjective and individual interpretation of the message has occupied these pages many a before.

Then there is a special reason. For us who are members of The American Lutheran Church coming weeks take on special meaning. For us are the responsible editors of this paper, our days of living to the Church are becoming few. These articles continue in four successive issues. That means the last one will appear in the third-last issue and will ever appear. Then comes the Christmas issue—then our “farewell” issue—and that is it. This is, in a sense, our last opportunity to speak to the people of the Evangelical Lutheran Church concerning our prayers and prayers for The American Lutheran Church. This is Advent and the Church. What is the Advent message to the Church? Especially to the Church viewed as a group of people having like faith and similar love? Is it a message of promises kept. The Immanuel of Advent is nothing more than a projection of the message which occurs and recurs throughout the entire year—the message of “God with us.” And that is the message of Advent.

“God with us”—actually present, not merely symbolically. Truly here in the Person and work of Christ. Reality claiming complete control of the human body, body and soul. Moving in us through the indwelling of the Holy Spirit. Moving for us through the intercession. For the individual, that is the message of Advent—and it is the message of the Church. It has a missionary angle, too. For the characteristic message is that it never comes to rest in the life of the individual, nor in the enclosed circle of the fellowship of believers. “Divine discontent,” in the meaning of the expression, is the realization of the possibility, of a sense of trust for the greatest fact that can be known to the children of men—the fact of the coming of Immanuel, “God come among men to save and to give life.”

Now go back, if you will, and read the lovely words that stand at the beginning of this article. Better open your Bibles and read all of Psalm 95. What a description of the individual in the fellowship of believers, receiving and giving. If the Church is people, it is the life and work of the Church of Jesus Christ among men.

Think now, if you will, of this grand concept translated into the relationship of the individual believer to the Church. What does this come down to?

I am writing this on a Monday morning. Saturday and yesterday I was the guest of a large congregation in western North Dakota. The occasion was the annual Every Member Visit (EMV) project. There had been long weeks of preparation, even an advance “canvass.” Now the climax was at hand: an all-congregation dinner; a divine service at which the “visitors” were to be commissioned; visits to every home on Sunday afternoon and evening, at which time “pledges” for the support of the congregation’s budget were to be made.

Prosaic? A necessary nuisance because it takes money to run the church? An annual event to which no one looks forward with joy and a few with resentment?

It could have been all of that. But it wasn’t. The astonished guest speaker found himself caught up in a spiritual experience almost unique. There was talk about money and projects, to be sure. But there was more talk about the priesthood of all believers, of the place of the church member in the Kingdom of God.

To me the experience of the past weekend has become a symbol of what I am trying to say in this article. Will we ever learn that the individual in the Church is more than a human being belonging to an organization? Can we become clear that the congregation exists by the indwelling of the Holy Spirit, that Jesus Christ is truly and actually present through Word and Sacrament?

So the first lesson concerning Advent and the Church is this: *Christ coming in the fulness of time is to His Church. But His Church is the Communion of Saints, the fellowship of believers, His priesthood here on earth.* So there is no distinction between the two thoughts: He comes to the individual, therefore He comes to the Church. He comes to the Church because He comes to believers.

Christ is coming: into the hearts of those who will receive Him; into the Church, which is the composite of those who have received Him.

Christ, our Advent King: Enter now the hearts of men. Come to Thy Church with Thy ministry of redemption—convicting of sin, convincing of forgiveness. And make our faith bear fruit. By Thy Holy Spirit, remove from our eyes the scales of indifference, from our hands the burden of slothfulness. Amen.

"... Their Swords Into Ploughshare

By Henriette

IN APPROACHING THE UNITED NATIONS building, these words of the Prophet Isaiah, carved in stone, stand forth: "And they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more." One reflects on these words and those others written twenty-seven centuries later, in the opening lines of the Charter of the United Nations: "We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold misery to mankind . . ."

Will this Assembly help to achieve peace?

When the security ban was lifted for non-governmental observers at the UN and it was possible for them to come through the cordon of police, Dr. Philip Johnson and I had the opportunity of attending the General Assembly on the last days of Khrushchev's stay. The reports of the pro-

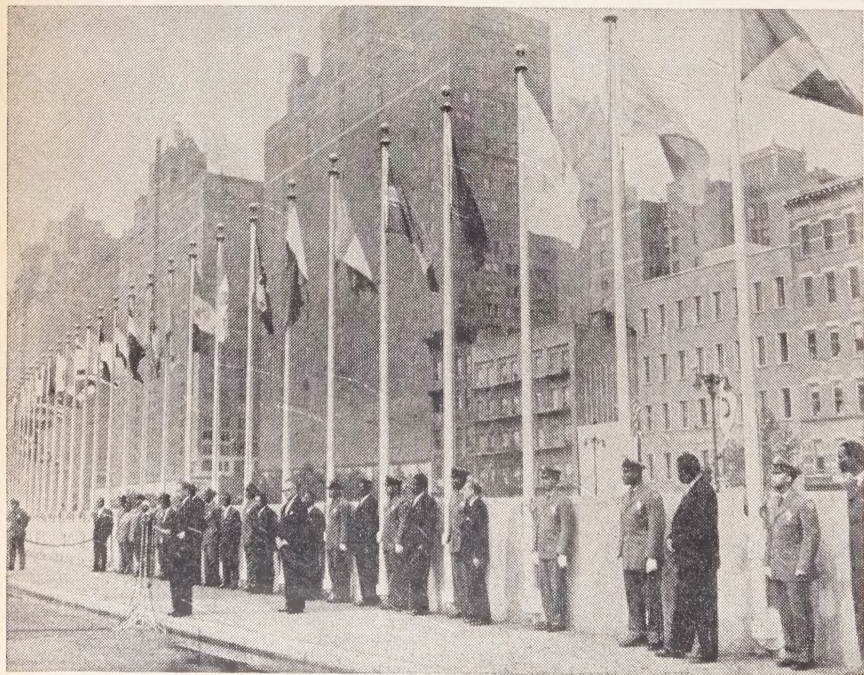
ceedings, already publicized through press and broadcasts, are available to those who are interested. These are notes made from a church observer's seat.

As the UN opened its fifteenth session, plenipotentiaries from ninety-nine countries rose for one moment of silent prayer. It is a sight to stir one's hope for humanity to enter the huge Assembly Hall, where the dignitaries are gathered. Here are individuals with varying ideals, experiences, patterns of life, trying to be intelligent about each other's values and behavior, wanting to help each other and to work together for the good of all people on earth.

The presiding chairman is the delegate from Ireland, Frederick H. Boland: dignified, precise, slow-speaking, red-faced when tension is high, courageously striving to encourage orderly, speedy and productive proceedings. To his right sits the world's man of peace, Dag Hammarskjöld, "the silent Swede" he is sometimes

called: keen, immovable when he gathers, his very presence inspiring confidence. The delegates below are deep in study, or they gather in noticeable blocs. Some of them in colorful costumes, others, especially young Africans, look immaculately in newly pressed European clothes. There are dominant personalities among them, and there are hesitant, shy ones. The delegate of the Maldives, Ousman Ba, remarked that the intervention of some of the newly independent African delegates may appear "raw" to the more polished diplomats, but, he affirmed, their countries were inspired by ideas of law, good will and justice and they had joined the UN in order to strengthen the work for peace.

The acceptance of the seventeenth nation was a momentous occasion. Not more than a generation ago they were primitive peoples who scarcely realized there was an outside world. Mrs. Golda Meir, Minister for Foreign Affairs of Israel, struck a high



Flags of 16 new member states wave with 82 other flying colors at the United Nations in New York as UN Secretary General Dag Hammarskjöld conducts a brief flag-raising ceremony. Fifteen of the new belong to newly independent African states while the 16th is that of the new Republic of Cyprus. Behind Mr. Hammarskjöld is Ambassador Frederick H. Boland of Ireland, president of the UN General Assembly.

she welcomed them with joy, expressed the feeling that this was "evolutionary moment" in history. "These countries," she said, "represent millions upon millions of people who now, for the first time, experience sovereignty and freedom in the modern world." She warned against dangers that face the newly independent States: lingering of the past; and believing that political independence will solve all problems. "It is understandable that many of them should feel a sense of grievance against their former rulers and could view their present plight as the legacy of the past. It is to them a painful paradox that some countries have problems of surpluses and overproduction while they have been left behind in poverty. As they look about their lands rich with minerals and vegetation—gold and diamonds, bauxite, iron and copper, cocoa and cotton, rubber and rubber, they must come to the conclusion that it was not God's fault that they should be hungry."

It is significant, when the affairs of the Assembly were at a crisis one late evening and the meeting was abruptly adjourned, that it was the President of the African nation, Sekou Toure of Guinea, who saved the day. He had the courage at the next morning's session to make a magnificent plea for peace and peace, and he did this with notes. He must have stayed up all night thinking about this world problem. "There is an old African proverb," he said, "that anything which prevents you from speaking the truth or from doing good today will all the more torment you from doing it tomorrow."

There are still some 600 million people to whom the UN did not grant representation again this year. It was maintained by the USA Ambassador that the UN Charter requires "that members shall be peace-loving, shall accept the obligations of the Charter, shall, in the judgment of the organization, be able and willing to carry out these obligations."

Among the major East-West issues before the UN these present days are those of disarmament, anti-colonial problems of the Congo, racial conflicts in South Africa, the plight of Algeria, Hungary and Tibet, the

independence and development of Africa. Before the subjects are considered, there must be an allocation of agenda items to Plenary meetings and the Assembly's seven main committees. This involves long hours of speeches, right of reply and explanation of votes. UN delegates can be as long-winded and repetitious as the evangelist preacher in my home town, only in the good old days there were no compulsive half-hour-off-the-press reports (printed in the three working languages of English, French and Spanish) to be tackled. "The art of brevity must be a lost one," I remarked, to which Pastor Johnson replied: "The speakers aren't thinking so much about this audience as they are about press reports to their people back home." But at times it did seem as though the delegates were just making speeches to each other. At one session, four hours of debate were consumed in determining a simple point of procedure. Earlier, Premier Fidel Castro's four and one-half hours' harangue and those of others put the Assembly off schedule (already two weeks behind).

Soviet Premier Khrushchev, however, was the chief offender in slowing up the proceedings, with his alternating arm-waving, desk-thumping, laughing or threatening moods. I did not trust my eyes when he stooped to remove one of his shoes (they are brown) in a pretense of throwing it at the Chair. His explosive, ranting, flamboyant talks, often extemporaneous and positive, always vociferous and sometimes frightening, seemed to bespeak disturbing burdens of his own which activate his behavior. In an almost defensive manner, he demanded an apology from the United States, "for its aggressive action and falsehoods in the espionage flight" without which apology "the most grim consequences can follow." "If you want war," he thundered at one time, "then keep on provoking me and you will get war. . . . We have the most powerful instruments of destruction."

We who disapprove of his every word and move are not without fault. We have frequently overlooked the amenities due an UN delegate. We did this, for instance, when the Soviet

leader in his closing remarks stated that he was leaving for home in a few hours. This was met by derisive applause from the Visitors' section of the Assembly. Ignoring the discourtesy, he turned to the Secretary-General and jovially reminded him of the three-day sail on the Black Sea, on the occasion of the Secretary-General's visit. "I did not fare as well here," he commented. Countered Dag Hammarskjöld: "I was happy to be with you on the Black Sea, and I hope the day will come when I can take you for a sail. You will see that I can row, following only my own compass." Thereupon the Secretary-General left the podium and went down the aisle for a few quiet words with the Premier before his departure.

A quiet note came when Osten Unden, Foreign Minister of Sweden, expressed appreciation of the Security Council's action in regard to the Congo, the problem that has been controversial to a high degree and has moved into the center of action at the UN. Mr. Unden warmly praised the energy, ability and impartiality of the Secretary-General, supported by hearty approval from the Western and "neutralist" delegations.

Unfortunately there was no opportunity to hear Prime Minister Macmillan's practical suggestions on disarmament and co-existence. President Eisenhower's speech, that of the King of Jordan were other highlights of the Session. President Nasser of the United Arab Republic spoke convincingly on the peace negotiations and the preservation of the UN Charter.

Thus, in an atmosphere of stress, these days and nights of meetings have sped by, with the great unresolved problems still to be tackled. There are delegates who can and will lead the way out of the present fog into the light. That is the great hope on which to build.

This is the year of freedom, so we are told. It is not the UN that is responsible for the obstacles that have arisen. It is all of us, our governments and ourselves. Each individual person carries responsibility to support the UN as the instrument for permanent peace and freedom and justice for all mankind.

A Statement from the President

This is Monday evening before Election Day.

Last evening and all day today I have been receiving long distance telephone calls and telegrams protesting the action of twenty Lutheran theologians in releasing a statement endorsing Kennedy for president. The Associated Press story carried a concluding sentence identifying the release with the National Lutheran Council.

Dr. Malvin Lundeen, president of the Augustana Evangelical Lutheran Church, and I conferred last evening and did two things:

(1) We made contact with Dr. Paul Empie, executive director of the National Lutheran Council, and learned that the Council did not issue the story attributed to them. Early this morning the Council released a statement disavowing all responsibility for the story by the twenty theologians.

(2) Today Dr. Lundeen and I released to the Associated Press the following statement over our signatures:

"The Associated Press story appearing in many Sunday newspapers entitled 'Top Lutheran Theologians Back Kennedy' conveys the impression that it has a measure of official standing. This is completely erroneous. Neither our Churches nor our theological seminaries endorse political candidates, whatever the party. While we defend the right of an individual to speak his mind, we strongly deplore individuals allowing the name *Lutheran* to be identified with a political endorsement."

*

This issue raises the whole question of the propriety of any pastor, theological professor, or church official endorsing a political candidate, no matter what party

the candidate may represent. To do this is to risk forfeiture of the confidence so necessary for the proper work of the pastor; namely, the proclamation of the Gospel. It is impossible for a pastor, theological professor, or church official to disassociate himself from his office as an anonymous John Doe. The public will tend to identify his political endorsement with the Church which he serves.

A pastor's concern for righteousness in the community may be better exercised by speaking out on questions of human rights and on moral and ethical issues, and leave it to the voter to decide which candidates best serve the nation, state, or community.

I regret very much that among the twenty appended to the statement endorsing Senator Kennedy were four from Luther Theological Seminary, St. Louis. They are able and devout men for whose judgment I have a great deal of respect. I was about to say that these men of usually superior wisdom did a very foolish thing. However, as I write I have succeeded in making contact with three of the men and find that there was no intent to release an endorsement of Senator Kennedy.

In a casual conversation about ten days ago, the three men had deplored the strong anti-Kennedy activity of some pastors because he is a Roman Catholic. One of the four had pulled from his pocket a statement of the endorsement in the statement, the men had agreed that it might be useful if used judiciously. They had in anticipation that the statement was to be released to the press. When they learned that this was being withdrawn; but it was too late for this to be done.

On behalf of the Church, I have accepted the responsibility that have been expressed by the three professors who I succeeded in contacting.

*

When this statement appears in LUTHERAN HERALD a new president will have been elected. He will be president of the country and not of a party. Let us recall what we have been taught in Luther's Exposition of the Fourth Commandment, and the prayer which is a part of the General Prayer of the Church:

"Preserve our nation in righteousness and honor. Continue thy blessings to us as a people that we may lead a quiet and peaceable life, in all godliness and honesty. Grant health and favor to all who bear rule in our land (especially to the President and the Congress, the Governor and Legislature of this State), and direct them to acknowledge and obey thy holy will. Amen."

FREDRIK A. SCHIOTZ
President of the ELC

Monday, November 7, 1960

Correspondence



In Sins' Rebuttal

rebuttal to the article by Oscar Anderson on pages 6 and 7 of the 25th issue of the HERALD the "Seven Sins of Stewardship." by the inconsistency of printing an article in the official paper of the Synod when the Synodical Stewardship Department is continually urging us to use such programs as S.T.E.P., and other devices to assist our congregations in the need of progressing stewardship including the use of Resource Committees to which what our individual members can be expected to give.

A few years ago I had the privilege of being General Chairman of E.M.V. Glenwood Lutheran Church, of which I am a member. Through this program and maybe because it was a well and highly organized program with many of our members on the various committees, our giving was up 80%. Since that time it has been so spectacular but there has been a healthy increase each year. I have felt that that is because of the well organized program which all members participate in.

Now for the Sins. Mr. Anderson's first of The Sin of Subtle Manipulation. Is it a sin to use ordered methods of showing people what they could or should be doing for their work? We say "No."

Second: The Sin of Idolizing Organization and Technique. The article states it is idolatry to rely on organization to make Christian givers. I say "No." We do organize programs such as stewardship herding in which we have members in all areas of our congregation to keep the rest of our members aware of all of our facets of our Church program—Bible Study, Sunday schools, Brotherhood, W.M.F., and Stewardship—keeping Christ's Grace and goodness in the forefront, and keeping members mindful in using their time, talents, and treasure (a plain word and not be finances) then where is there

any idolatry? If the writer of the article could have seen the enthusiasm of our present Proposals Committee, over 30 persons from all Church *bodies* and some with no organization interest but just members, he would not think of this as anything but interest in their church program.

Third: The Sin of Pride. I have not found that our members have shown any special sense of pride in a better showing each year but rather a sense of thankfulness that they might be able to extend the work of the Kingdom.

Fourth: The Sin of Hypocrisy. Maybe the writer of the article feels some of the members of his Church have a sense of hypocrisy but we feel that our members use the month of November, each year, as a month of privilege. A privilege to make their pledge or Commitment to the work of the Church for the coming year.

Fifth: The Sin of Partiality, the Respect of Persons. I think the writer much exaggerates the mental or other deference extended to the big giver. We feel a gladness that there are those who are able to give largely and a respect for those who give in smaller ways of their time, talents and money regularly for the Lord's work. We are happy for whatever any may give.

Sixth: The Sin of Rigidity. In my experience in two large churches since joining the ELC 20 years ago, I have found that these churches and their members have had a great freedom in the expression of the membership in their wishes and methods regarding stewardship with very little outside pressure or influence.

Seventh: The Sin of Dehumanizing of Giving. Maybe there are Lutheran congregations who substitute dollars for people, but when we give to the Synodical Budget and Benevolences and to such institutions as Lutheran Welfare what else is giving for but people. We know the administration of our Synod is using such funds for helping people and extending Christianity.

I have no feelings other than respect for Mr. Anderson, but would like to get in what could be a different but proper view on our part. We know we are sinners but not in our ways of bringing stewardship to our congregation.

CHARLES R. GORDON
Villard, Minn.

Destroy That Letter!

► An old letter (1953) containing certain statements about the well-being of Boys' Town, and pointing out the need for gifts to our ELC schools, has been resurrected, copied and distributed by some people during this election year. This should not be. This letter is obviously out-dated, is in many respects irrelevant, and cannot be documented today. All who possess copies of this epistle are asked to consign them to "File 13" and let them rest in peace.

THE REV. C. GERALD LYGRE
Montevideo, Minn.

Popular Not Best

► In a recent issue you published a list of hymns, a sort of "Hit Parade" compiled by some non-denominational group. In the same issue one of your correspondents seems to vindicate our new service book by pointing out that a large number of these "old chestnuts" are included. Surely some competent musicians of the Lutheran Church will point out the shoddy character, poor theology, and maudlin sentimental nature of the majority of the "hymns" listed—to say nothing of the threadbare tunes and trite harmonic structure of most of them.

Must the Church of God submit her finest treasures to the same judgment of popularity that Detroit uses for her four wheeled jukeboxes?

That people often still prefer these "pop tune" versions of religious feeling to the priceless heritage of all ages found in the Service Book indicates to what extent our parish music education has failed (often in the Sunday school). With the wealth of chorales, plain-song, and quality hymns available let us renew our efforts to teach the young the good.

V. W. B.

Left to Myself

Cold Comfort

It may be cold comfort, but for me it is reassuring to know that people before me have been people and that I belong, together with millions of others, to the great confraternity of the imperfectionists. It is not that I do not admire perfection, for I do. I am dazzled by the ordered life, what might be called, a little inelegantly, "the ungoofed life." I have deep admiration for the man who never puts his foot in his mouth, never makes the wrong guess, and never forgets to mail a letter. The smooth, courteous, tactful, well-groomed, sober-suited Renaissance prince is my delight and my despair.

My weakness is the source of my appreciation for a story in Acts on which I have never heard sermons preached although I have audited between four and five thousand of them. The story tells of Paul's appearance before the Council in Jerusalem on his last melancholy visit to that city. The whole episode is fascinating and could be discussed at length. Here I want only to allude to one small incident. Paul, in confronting the Jewish Council, begins by saying that he is innocent. (Too much is sometimes made of Paul's statement that he has lived "in all good conscience" as if this were a doctrinal pronouncement which had to conform to Paul's paradoxical view of sin and grace. But when we go to court and plead our innocence, we do not by that act nullify our theology of sin.)

Hot Temper

In any event, the response of the high priest to Paul's claim of innocence is a command to the bystanders to slap Paul's mouth. This was an illegal action and Paul reacts characteristically. He seems to have been marvelously hot-tempered. Many of his letters seethe with impatience. He says to Ananias, and as a child I loved this mouthful, "God shall strike you, you white-washed wall." It is almost as good as Jesus' incomparable word about Herod, "Go tell that fox."

But Paul erred. He did not err in his invective but in the object of it. Ananias was the high priest. Hence

Paul's implied apology, "I did not know, brother, that he was the high priest."

I Did Not Know

Oh, blessed words from the mouth of the great apostle: "I am sorry. I did not know." What a comfort to me when we ignorantly exceed the speed limit in Illinois! What a solace to rookies, freshmen, p. neophytes, and the whole great family of bus drivers! What a comfort to me!

Error of this kind is not sin. From the sin of pride we could not derive any honest comfort, for sin involves the mystery of intent. We make mistakes because we are foolish; we sin because we are evil. The consolation we get from the mistakes of others arises from the assurance that we are human. This does not mean that foolishness is never culpable, for there is a negligence which is very nearly intentional and is thus sinful.

Innocent Folly

But what concerns us here is the inadvertent error, the discourtesy we did not intend, the slip of the tongue which could not be repaired, the joke which was received as an insult. We are all grass. Most of us slide, stumble, and grope our way through life. Our mistakes should cause us to be tolerant of the follies of others. And it should lead us to call upon God with the sincerity of Luther in his great sacristy prayer:

... had I been without Thy aid and counsel I would surely have ruined it all long ago. Therefore I invoke Thee. . . . Use me as Thy instrument in Thy service. Only do not Thou forsake me, for if I am left to myself, I will certainly bring it all to destruction. Amen.

Others Should Never Get Sick

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

NO MATTER WHO GETS SICK in a family, the household still runs smoothly, but when Mother is sick in bed what happens then? Often the husband has to come home from work if help cannot be obtained.

Pastors' families often must call on the kind ladies in their congregations for help, should the Mother get sick. This may become a special problem, since many will refuse to accept payment. And should they wish to be paid on an hourly basis as any other houseworker, few pastors' families will be able to afford this. A pastor's endlessly irregular schedule makes it almost impossible for him to take over his wife's duties in addition.

When, last fall, my doctor nearly forcibly admitted me to the hospital on account of severe hayfever and asthma, my poor husband was stranded with three children, meetings, confirmation class, a funeral, and 200 letters to write.

"Oh," I sighed to myself silently, "had I only been in Norway *now*!"

When I wouldn't have to call on my good and kind neighbors (who have enough of their own to do) to come out while in the hospital. In Norway I would have called the parish nurses at our local church who would have sent me a "husmorvikar," a homemaker or mother's relief, for as many days as she is available and needed. These homemakers are well trained and qualified to take over the housework and the care of the children. They work a 6 day 8 hour-a-day week which relieves the father of the care of the home during work-hours. These homemakers are not always employed in congregations but mostly by the local communities. They are paid partly by the family and partly by the congregation or community, depending upon the family's financial situation.

Obviously, had I been sick in Norway, I would not have to worry about my family. As it was now, I put in a twice-daily telephone call and read off long lists of members to my already frustrated husband who so efficiently managed two active congregations, 3 wild children, a house, a dog, and 3 cats, all at the same time. (A mother surely has no right to be sick!)

"Rest and relax," said the doctor. He didn't say "I don't write any articles!" So that is part of re-

laxing. On my first day in the hospital I didn't relax or rest. My neighbor had TV on full blast all day. So I was transferred to a private room. I was all alone all night and all morning until I woke up—not by an asthma attack—but by the most terrific "crash, bang, brrr, bang, bang, crash!" As I was sleepily looking up from my bed, an elderly man's face, somehow suspended between heaven and earth, smiled at me happily through the window.

"O, dear me!" I thought, "that must be the after-effect of the sleeping pill my good doctor forced on me last night!" But it wasn't. It was just a man on top of an immense digging machine, part of a team which intended to spend my remaining two days of rest tearing up the street to put in gas pipes, and right smack under my window!

"Ignore it! Mind over matter!" I tried to convince myself, stuffing one pillow over each of my ears. But "crash, bang, bang"; it was of no avail. The air-conditioning had been turned off; the room was getting hot and stuffy; and I didn't dare open the window on account of the dust and noise.

Early in the afternoon I took a walk down the hallway in utter frustration. What was I to do? The noise and stuffy room were no help to me. A lady from our congregation was busily passing out nourishments when I met her in the hallway. She would be off duty in half an hour. Since she lives very close to us, I suddenly had an inspiration. Within half an hour I was discharged from the hospital (I should have stayed one or two more days), and after a 20 mile car ride, I cheerfully walked into my husband's office to his great surprise.

Oh, it was good to have Mother home again! The dishes finally got washed, the house straightened out, and everything arranged for the committee meeting which was to take place that evening at the parsonage.

There is no doubt about it—Mothers just have no right to ever be sick!

For the Family Altar

J. R. Hess

Churchman

Toward the Second Sunday in Advent

The Lesson: Isaiah 11:1-5 • The Gospel: Luke 17:20-30

Monday, November 28

RIGHT IDENTIFICATION

Ephesians 1:22-23

And has put all things under his feet and has made him the head of all things for the church, which is his body, the fulness of him who fills all in all.

Worthy churchmanship begins with a proper identification. If the Church is looked upon as "just another organization," then the response to it can be no better than the attitude. But when the Church is accepted as a holy thing, a gift of God, an outpost of eternity, as the Body of Christ, the response is what God wants it to be. Churchmanship rises or falls at this point. God's Church, the Body of Christ, compels in us a respect, a love, a devotion.

Help me to be perfectly clear in identifying the Church, dear God, that I may reflect my high regard for it in my life. It is no ordinary thing that I cling to; it is the precious gift of a loving Father to man, a house of hope, a home away from home. Amen.

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Thursday, December 1

ACCESS

Romans 5:1-2

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand.

Saving churchmanship rests not only upon the Word which is offered by the Church, but also upon the Savior Whom the Word declares. To say that if you are a member of the Christian Church brings salvation is a true statement if it means that you have accepted Christ as the Way to the Father. This shows a reliance, not upon the Church but upon Christ Who died for the Church, to open the way to God. The Church cannot save. But belief in and obedience to the Savior brings salvation to the sinner.

I thank You, heavenly Father, that I am not saved by a set of rules, that it is not what I have done that brings me peace with You. Graciously You have won salvation for me, offered it to me as a gift. Help me to live worthily and gratefully. Amen.

Tuesday, November 29

I ALSO

1 Peter 2:5

And like living stones be yourselves built into a spiritual house . . . to offer spiritual sacrifices acceptable to God through Jesus Christ.

Worthy churchmanship not only begins with the right identification of the Church itself, but depends also upon the knowledge that we ourselves are a part of that Church if we have been baptized into Christ. In other words, we do not fully identify the Church until we see ourselves as a part of it. It is less proper to say that the believer is *in* the church than it is to say that he is *of* the Church. It is possible to be a member of the visible Church without being a member of the invisible, or true Church.

When I understand this, O Father, I have a real sense of the Church, and acknowledge that it is a great joy to be counted a living stone built into the spiritual house. I have not merely "joined up"; You have made me a part of the Church, the body of Christ. Amen.

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Friday, December 2

WORSHIP

Psalms 122:1

I was glad when they said to me, "Let us go to the house of the Lord!"

Living churchmanship always finds a positive expression. One part of this expression is worship. No one can long hold to the claim of Churchmanship based on the right identification and reliance, if he neglects worship. In fact, this would give the lie to his claim. A man once said to a pastor, "Sure, I belong to the church, but I haven't been to church for twenty years." This man had lost his claim to the Church. Worship is the natural expression of a Christian. It is sacramental and sacrificial; it is a conversation between God and the sinner; it is a glorious experience for heart and soul.

I, too, am glad for the high privilege of worship, O Jesus. To come into the House of God ready to receive, and anxious to offer the sincere sacrifices of confession of need, of praise and thanksgiving. Gratefully I witness to Your love in my worship. Amen.

Wednesday, November 30

RELIANCE

1 Thessalonians 1:5

For our gospel came to you not only in word, but also in power and with the Holy Spirit and with full conviction.

Saving churchmanship rests upon reliance. That reliance is not upon the Church, exactly, but upon what the Church is assigned to do, upon the Word and the Sacraments which are gifts of the Church to declare and use. To rely upon the Church alone would be to make it a "form" religion; to depend upon the Church offers is to lay hold of its "force." Two words describe the essence: Churchianity and Christianity. Christianity is the Word that saves, and our obligation to it. This is the power of God for salvation. It not only describes the work of God, it is grace.

Spare me, O Lord, from the sin of being mistaken, dangerous, unsaving idleness merely having membership in a congregation takes care of me. But let my Church say to me that I am saved by the Word alone, faith alone, grace alone. In Jesus' Name. Amen.

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Saturday, December 3

WORK

1 Peter 2:9

But you are a chosen race, a priestly nation, a holy nation, God's people, that you may declare the praises of him who called you out of darkness into his marvelous light.

Living churchmanship does not wait for itself for the week waiting to come to life again when Sunday comes. Churchmanship exists every day, in every where and in every vocation. Christians should know that their Christianity is not a departmentalized thing; that their faith, expressed in their churchmanship affects everything, including their daily work. "Every man is ordained by his holy task of prayer and in his vocation, and of doing an honest job in the place where he is at work."

I am not a part-time Christian. I am a Christian all the time. I do not express my churchmanship only when I worship in church, but also when I am at work. Help me to bring the radiance of Your glory into every



The CHURCH in Today's World

SHORT SERMONS ON ICE

Chaplain (Col.) Elmer Carriker (Methodist), senior chaplain of the Alaskan Air Command, is one clergyman who can guarantee that he knows how to preach a short sermon. Once a month, he goes out to conduct a service for Protestant servicemen stationed on the "ice island" floating free in the Arctic Ocean far above the Arctic Circle. The plane can remain for only 50 minutes or its engine will freeze up and its wheels freeze fast to the ice so it won't be able to get away. Unless the chaplain wants to join the party of scientists and servicemen bivouacked on the island, he has to set up his altar, gather his congregation, and conduct his service quickly.

Japanese Students Ask Bridge to Korea

A student-led movement to establish a "friendship bridge" between Japan and South Korea has been initiated at the International Christian University near Tokyo, by an invitation to 100 students to study at the school. The Japan International Christian University Foundation in New York said that the project was originally conceived by a senior at the university, Masahiko Kawashima, who spent three months last summer at a Christian work center near Seoul.

University administration officials have promised to give their full support to the program, according to the foundation. It quoted Dr. Maurice E. Keating, university vice-president for education, as commenting: "We are thrilled by the spirit and urgency of this proposal. It fits in with the already approved Korean professorship at ICU. We hope that logistics will soon be regularized in order that we may use scholarship funds that have been available for some time to award the scholarships and to realize the exchange of both students and faculty with Korea."

ICU is supported by missions of 15 major Protestant denominations in this country and Canada.

Grass Roots Dialogue Held in Toledo

Theological dialogues between Protestants and Roman Catholics are operating on the grass roots level to an astonishing degree in Toledo, O., according to Dr. George Lindbeck, of the philosophy department of Yale University.

Dr. Lindbeck was the speaker at the second annual Ecumenical Institute of Toledo, which brought together nearly 150 Protestant and Catholic clergymen for a one-day session.

As a result of the obvious willingness of Protestant and Catholic clergymen to examine each other's doctrinal positions, an "improved climate of understanding" is apparent, Dr. Lindbeck observed. He said there was no comparable movement anywhere in America.

He based the observation on reports made by leaders of several informal

discussion groups which had held meetings during the past year on points of theological difference. The "small cell" pattern of discussion had been recommended by the Rev. Gustave Weigel, S. J., a leading Jesuit theologian of Woodstock (Md.) College who addressed the Institute's initial meeting a year ago.

The Institute is the brain-child of a Toledo minister, Dr. C. Umhau Wolf, pastor of the 4,000-member St. Paul's (ALC) Lutheran Church in downtown Toledo. Dr. Wolf said his congregation's governing board has agreed to underwrite the cost of the annual Institute in the interests of furthering the ecumenical movement at the local level.

In his presentation to the audience of mixed clergy, Dr. Lindbeck discussed the philosophical system of St. Thomas Aquinas, the 13th century theologian and philosopher. He de-



—RNS Photo

BILLY MEETS GANG LEADERS—Billy Graham met with 70 leaders of East Harlem gangs during his three-day Spanish-American crusade in New York. In the half-hour encounter with the frankly curious youths, he warned them against seeking security in gangs instead of in Christ, prayed with the youths and urged them to trade their homemade guns and switch-blades for Bibles.

scribed the teachings of St. Thomas as both a bridge and a barrier to church union.

Nothing short of divine intervention by the Holy Spirit can bring about a union of Protestant and Catholic churches, Dr. Lindbeck declared. "But the willingness of spokesmen for the two streams of Christian thought to listen to each other and to learn from each other is a significant development," he added.

"If St. Thomas' work had been more thoroughly known at the end of the Dark Ages," Dr. Lindbeck said, "it might have become the cement holding divergent schools of thought together, instead of a bridge of dubious value in bridging them after six centuries."

Dr. Wolf announced that the Rev. David Bowman, a Jesuit theologian of West Baden (Ind.) Seminary, has accepted an invitation to address the third annual Institute next year. Dr. Wolf's plan is to schedule Protestant and Catholic theologians in alternate years and to "watch the seed of dialogue grow at the local level through informal discussion meetings arranged by those ministers and priests who are concerned with Christian unity."

Ask Consolidation of Rural Churches

Consolidation of small rural churches into large and active parishes to meet the needs of modern town and country life was urged here by speakers at the annual National Convocation on the Church in Town and Country held in Denver, Colo.

Attended by nearly 500 rural church work leaders from 21 denominations, the meeting was sponsored by the National Council of Churches' Department of Town and Country Church in cooperation with the Denver Area and Colorado Councils of Churches.

Among those calling for consolidation were Dr. H. Conrad Hoyer of New York, associate executive secretary of the National Council's Division of Home Missions; and Prof. Victor Obenhaus of the University of Chicago. In support of the move, they pointed out that national and cultural differences among U. S. Protestant bodies—many of which stem from large waves of migration from various European countries during the past century—are largely disappearing, and that tensions over theological differences between many denominations appear to be diminishing.

Dr. Hoyer stressed that while there are as many rural churches as there were a generation and more ago, the rural population has been cut in half.

"These churches were placed in the needs of the horse-and-buggy rider who used dirt roads," he said. "His children and grandchildren have high speed cars and smooth roads. They can travel farther and get there quicker."

Contrary to popular ideas, Dr. Obenhaus observed, church affiliation among rural people is often weaker than in their city or suburban brethren. In the state of Colorado for example, there are 17 counties where less than one per cent of the people are affiliated with any denomination or faith, he said.

Prof. Obenhaus urged church leaders to see that the town and country church becomes involved in the life of the community, rather than merely existing in its own individual role.

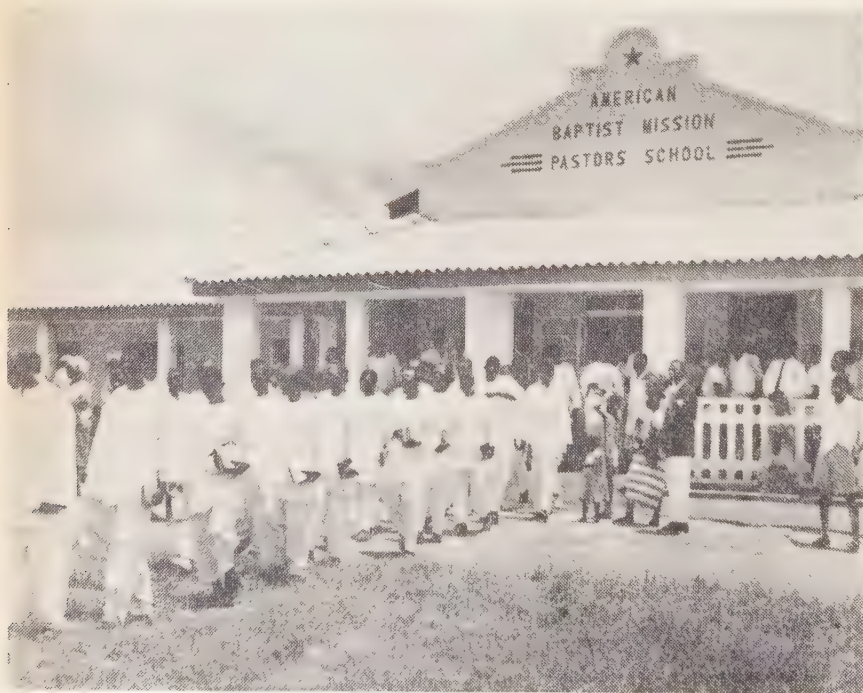
"No longer," he said, "can they afford to waste the talent and time of its ministry in serving isolated small parishes when the church is struggling for good ministers in every town. The town and country church must form adequate parishes which challenge the minister's talents."

Both speakers, however, acknowledged that rural parishioners in many cases will choose to cling to familiar old patterns.

"Although declining rural population necessitates a consolidation of small country churches," said Obenhaus, "(there is) a natural tendency of the long-established little church and its congregation to stay alive."

Outmoded ways, said Dr. Hoyer, will continue to be more attractive than pioneering in some new, however necessary.

Dr. Calvin Schnucker, dean of the University of Dubuque (Ia.) Theological Seminary, to illustrate the problem which town and country churches are attempting to overcome, pointed to a midwest county with 27 churches, of which 23 have fewer than 100 members each. One small church in the county, he said, has members representing as many as 10 denominations.



PASTORS FOR A NEW NATION—Ministerial candidates emerge from the American Baptist Mission Pastor's School at Kaduna in newly-independent Nigeria.

—RNS Photo

Media Making Americans Apathetic?

legates to a conference of the
Church of Christ in Pawling,
were told that the press, radio
television have contributed to "the
d and apathetic condition of the
public" in the United States.
Dallas W. Smythe of the Institute
Communications, University of Il-
said that the American people
accustomed to hearing threats of
er that "we hardly notice the fact
we live, every hour and every
e, on the brink of losing our
our way of life and our civiliza-

three-day conference on the
"revival of the Church" was aimed
applying the gospel to identify
elements of decadence in modern
e and develop means for the
h and secular society."
The custom of attracting audiences
newspapers, radio and television
gh "the shock value of violence
threat of violence," Dr. Smythe
"tends indiscriminately to reduce
emergencies to a uniform and mean-
s level."

much of the content of the mass
is escapist entertainment with a
"potting" effect, Dr. Smythe said,
"sporadic and unconsidered at-
tempts to shock the public into aware-
ness of our nuclear crisis have been
ed."

urged the conferees to reach the
limits of mass media "with convincing
force of the need for a change in
ways they handle foreign policy
"

the tendency for the mass media
to accept uncritically handouts con-
cerning foreign affairs . . . the practical
abandonment of their professed func-
tion of serving as a 'watchdog on
government' in relation to foreign af-
fairs has given the national admin-
istration the power to make foreign
policy unilaterally subject to no effec-
tive check," he said.

Smythe also blamed the leaders
of mass media and broadcasting for contribut-
ing to the stereotype of "the enemy
as bad, cruel, dangerous and our-
selves as all good, kind and peaceful."



More than 70 residents of Plymouth, Mass. are re-enacting the first Thanksgiving (1621) in this procession to worship, a scene from a new educational movie being produced for school exhibition.

America's First Thanksgiving

Of all holidays and festivals, Thanksgiving is not only the most characteristic but also the oldest American celebration. Its origin was the Pilgrim's thanksgiving for their first harvest at Plymouth Colony in Massachusetts 339 years ago.

The Pilgrims—persecuted in England for separating from the established church and forming a congregation of their own—sailed to America in the *Mayflower* in 1620 to find a place where they could worship freely. Because their little ship encountered heavy storms, the 102 passengers—men, women and children—had been at sea for more than three months when, in November, they dropped anchor at last off the sandy shore of Cape Cod.

This unexpectedly long voyage had forced them to draw heavily on their provisions. Moreover, since they had landed in the northern part of the New World instead of the southern part, as they had planned, there was no chance to plant gardens to supplement their fare. As a result, many of them died of scurvy before the spring crops could be planted.

One spring day an Indian walked boldly into the settlement and, speaking English, greeted the astonished Pilgrims. His name, he said, was Samoset. He had learned English from the early traders. The Pilgrims gave him gifts and shared their meager rations of food. In return, Samoset and another Indian taught the settlers how to plant Indian corn and to fertilize it with fish. Thereafter, they acted as guides and interpreters.

The spring of 1621 brought sun and warm rains as well as more Indian friends to the settlement—among them Massasoit, chief of the Indian tribe that inhabited the surrounding countryside. Able at last to plant a good crop of grains and vegetables, the Pilgrims reaped an autumn harvest so abundant that the governor of the colony, William Bradford, ordered a three-day period of thanksgiving.

Mindful of his favors, the colonists invited Chief Massasoit to join the feast. They were dismayed when on the appointed day, he appeared at the settlement with ninety members of his tribe. But the Indian chief was a discerning guest. He sent his best hunters into the woods and they returned with five fat deer.

Meanwhile, some of the colonists had gone hunting themselves and brought back ducks, geese, and wild turkeys. Other colonists contributed lobsters, clams, eels and other fish. With cornbread, leeks, and plums, the Pilgrims and their Indian guests had plenty to eat.

At last the three-day feasting was over. Governor Bradford took a look at the Colony's diminished food supply, but he had no real regrets. True, they would be on short rations before springtime, but he felt that Divine Providence had provided well for them and would again.

Augustana Seminary May Move to Chicago Area

A proposal to move Augustana Theological Seminary from Rock Island, Ill., to the Chicago area has been endorsed by the executive council of the Augustana Lutheran Church.

The seminary's board recommended the move and final approval must be voted next June by the denomination's biennial synod in Seattle, Wash.

The proposal is to merge Augustana seminary with Chicago Theological seminary at Maywood, Ill., one of the 10 seminaries of the United Lutheran Church in America. Already merged with the Chicago seminary are Suomi Seminary of Hancock, Mich., the seminary of the Finnish Evangelical Lutheran Church; and Grand View Seminary, at Des Moines, Iowa, belonging to the American Evangelical Lutheran Church.

The parent denominations of the four seminaries are preparing to merge in 1962 to form the Lutheran Church in America.

It is expected a new site will be chosen for the merged seminary. Chicago Seminary has 151 students and Augustana Seminary, 212. Relocation of the Augustana Seminary is expected to take at least four years.

Plan Spanish Hymnal

A Spanish-language edition will be issued next year of the Lutheran Service Book and Hymnal published in 1958 as a cooperative endeavor of eight Lutheran bodies.

The special edition will be made available to some 30,000 Spanish-speaking Christians in the U. S., Puerto Rico, Mexico and Central America.

Dr. Edward T. Horn of Philadelphia predicted that 250,000 persons of Spanish background will be using the hymnal within a generation.

Dr. Horn, who is chairman of the Commission on the Liturgy and Hymnal, composed of 26 representatives of the cooperating bodies, said that the music edition has gone through four printings totaling 1,730,200 copies. It was introduced in March of 1958.

He also reported that a special committee has been named to study the possibility of eventual revision of the volume for use by all Lutheran bodies in North America.

He said the study was prompted by the hope that the Lutheran Church—Missouri Synod and other Lutheran bodies might cooperate in a revised edition at some future date.

"This is a long-range project looking forward to the day when all the Lutherans on this continent may agree upon and use one liturgy and one hymnal," Dr. Horn said.

The present volume was sponsored by the eight church bodies associated with the National Lutheran Council. They are the American Evangelical Lutheran Church, Augustana Lutheran Church, Suomi Synod, Lutheran Free Church and The American Lutheran Church (resulting from the merger of The Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church), and The United Lutheran Church in America.

Ask Friendship For Jewish People

Christians should be more concerned with being good friends and neighbors to Jewish people than with converting them to Christianity, a conference on "The Church and Judaism" was told in Minneapolis, Minn.

The advice came from Dr. Philip Johnson, New York, public relations director of the National Lutheran Council, who addressed the conference convened by the council's department of Christian approach to the Jewish people.

"Christians ought to look at the Jews with a new appreciation of their spiritual heritage and the contributions which they have made and are making to American life," Dr. Johnson declared.

"I believe they should be much more interested than they have been in working against discrimination and restrictions as they have been applied to Jewish people in many areas of American life.

"I believe that the most witness that Christians can not one of words but rather actions in terms of a daily for showing friendship and understanding of Jewish people."

He said Christians often have been ineffective in their approach because of "their ignorance of the character of Judaism, the social complex which they have demonstrated their reliance on pious words rather than sacrificial deeds and their lack of responsibility to specious missionaries."

Every parish and every Christian have an obligation not to exclude one from their Christian influence added.

Dr. Johnson said a teaching which can lift the spirits of all men, including the Jewish people, is "the Christian concept of eternal life and its meaning for not just the survival of the personality but a life beyond clinging, striving, achieving."

400 Annually Get Clinical Training

Some 400 Lutheran pastoral seminarians receive clinical education annually at 26 training centers approved by the National Lutheran Council's Division of Welfare. A national conference of Lutheran chaplain supervisors was told in Washington, D. C.

The Rev. Carl R. Plack, supervisor for chaplaincy services in the division, said some 40 per cent of the students receive this training during a three-month summer period. The purpose of the clinical course is to help students understand the institutionalization of the ministry, he said.

Attending the four-day conference sponsored by the council's division, were 37 institutional chaplains and welfare society executives who are accredited by the division as chaplain-supervisors.

Primary responsibility of the chaplain-supervisor, explained Mr. Plack, is to conduct the pastoral education program at hospitals, social service agencies and correctional institutions accredited as clinical training centers under standards adopted by the division in 1954.

Within the ELC

is at Luther . . .

Bishop Sees Tragedy in Berlin's Fall

Protestant bishop of Berlin, Germany, said that if the Communists succeed in taking Berlin, all of Germany will fall within three years.

If that happens, said Bishop Otto Dibelius, all of Europe will be lost to Communism and atheism within 10 years.

The 80-year-old prelate expressed hope, however, that "God will not permit us to be robbed of our religious freedom."

Speaking at a special convocation at Luther Theological Seminary, St. Paul, Minn., the bishop declared that as long as Berlin stands under international law, "the situation is not yet hopeless."

Bishop Dibelius, who is Germany's leading Protestant churchman as chairman of the Council of the Evangelical Church in Germany (EKID), and one of the presidents of the World Council of Churches, stressed Berlin's importance as a western outpost.

Every day some 10,000 East Germans enter West Berlin through the Brandenburg gate and go back again. "We are able to learn what is happening in the world," he said.

"As long as this continues, it will be possible to build a unified German nation in East Germany," he added. "No totalitarian state can survive unless it closes itself off from the rest of the world."

Bishop Dibelius, who lives in West Berlin, has his cathedral in East Berlin. He stated that the Communists have threatened him because of his outspoken anti-Communist views. "They have never done anything," he reported, adding he is still expected to go back and forth to East Berlin.

The bishop admitted that the church has suffered "heavy losses" in the East.

"In one city near Berlin with a population of 25,000, we used to have 350 confirmations," he said. "Last year we had only three confirmations."

The reason, he explained, is that the Communists have set up a Communist youth dedication ceremony as a substitute for Christian confirmation. "In spite of the losses, we do have courage," the bishop asserted. "In Berlin teachers are required to tell their students that there is no God," Bishop Dibelius said, adding

"A 10-year-old boy said recently in class that 'I believe in God and I pray I may until the end of my life.'"

"The class is deathly silent. The teacher is completely quiet and doesn't know what to say. But the other 10-year-olds will never forget that they have in their midst a confessor."

Bishop Dibelius said the Communist state regards religion as its most bitter foe.

This is because in a totalitarian state, the party regards itself as the highest authority and it is "unbearable" for the party when there are those who say our authority (God) is higher."

Communist authorities find German Protestantism and Roman Catholicism more objectionable than Russian Orthodoxy because the former insist on the right to evangelize and to carry on social service while the latter confines itself to the liturgy, Bishop Dibelius explained.

"The Communists can't understand

why young boys want to sit down and discuss the Bible with pastors.

"They couldn't believe that when Evangelist Billy Graham set up a tent big enough to hold 20,000 people next to the Brandenburg gate, he wasn't there as a representative of NATO."

Communism, the bishop said, is the "eat, drink and be merry" philosophy bound together with the totalitarian state. It holds that "you may only live if you dedicate yourself to the state."

Bishop Dibelius spoke in German, with Dr. Richard Solberg of Augustana College, Sioux Falls, S. D., interpreting.

The bishop was accompanied by his senior assistant, Dr. J. W. Winterhager.

1961 Convocation Set at Luther Seminary

Four lecturers for the annual mid-winter convocation for pastors at Luther Theological Seminary, St. Paul, Minnesota, have been chosen.

Dr. Martin H. Scharlemann, Professor of New Testament Interpretation and Director of Graduate Studies at Concordia Seminary, St. Louis, Mo., will give three lectures on the topic, "Community Design: Qumran or Corinth?"

In the parish ministry at Athens, Wis., Dr. Scharlemann was called to active duty in 1941 as a chaplain in the U. S. Air Force, and continued his service for almost 12 years. An Air Force Reserve Colonel, Dr. Scharle-



MISSION CHAPEL DEDICATED—The Nee-Gon-Nee Lutheran mission chapel shown above was dedicated in October by Dr. A. E. Hanson, Northern Minnesota district president, at Roy Lake, 20 miles east of Mahanomen, Minn. Mr. M. P. Clouse, lay pastor, serves the Indian mission.

mann is a regular guest lecturer at the Air University in Montgomery, Ala. He has made the subject of Church-State relations his special study, authoring the first chapter of a book on this subject which will soon appear.

Since 1946 Dr. Scharlemann has been the president of the Lutheran Academy for Scholarship, an organization devoted to the task of encouraging graduate and advanced training in various disciplines. He is the author of many articles and books. His most recent, *Toward Tomorrow*, is just off the presses of Concordia Publishing House.

Dr. Jerald C. Brauer, Dean of the Divinity School of the University of Chicago, will give two lectures on the subject, "Elements of our Culture which are Critical for the Lutheran Ministry." Dr. Brauer was pastor of Mounds View Lutheran Church, St. Paul, 1944-45; instructor of Church History and History of Christian Thought, Union Theological Seminary, New York, 1948-50; and has taught Church History at the University of Chicago since 1950.

His publications include the following books: *Protestantism in America*, *Basic Questions for the Christian Scholar* (brochure); *Luther and the Reformation*, with Jaroslav Pelikan.

A third lecturer will be Dr. C. F. Midelfort, psychiatrist at the Gundersen Clinic and La Crosse Lutheran Hospital, and Medical Director of La Crosse County Child Guidance Clinic. His subject will be, "The Family in Psychotherapy."

Dr. Midelfort brings a background of internal medicine, neurology, and psychiatry to his study of religion. He has participated in two Galihue Conferences and one Lily Conference devoted to the relationship of psychiatry and religion. He is a member of the Division of Pastoral Services in the National Council of Churches, and is the author of *The Family in Psychotherapy*, which is devoted to the use of families in treatment of mentally ill patients.

The fourth lecturer is Dr. Ronald M. Hals, associate professor of Biblical Theology of the American Lutheran Church seminary at Capital University, Columbus, Ohio. Dr. Hals will present three Biblical studies on the Book

of Ruth. His graduate work was done at Hebrew Union College and Heidelberg University. He served as pastor of St. Luke's Lutheran Church, Liberty Corners, Michigan, 1954-57, and since then has been on the faculty of the seminary in Columbus.

Devotional leaders for the convocation in January will be Dr. A. N. Rogness, president of the seminary, and the Rev. Edward A. Hansen, president-elect of the Southwestern Minnesota District of The American Lutheran Church.

A complete program is presented in chart form in this issue of LUTHERAN HERALD.

Pastors' Wives to Meet

While husbands are attending the annual convocation of Luther Seminary, St. Paul, Minn., ELC pastors' wives will hold their sixth annual fellowship on January 3-4, 1961, in the auditorium of the Lutheran Brotherhood building, Minneapolis, Minn.

Each day will open with a prayer session at 9:30 a.m., to be followed by a Bible study at 10:00 a.m. conducted by Dr. Warren A. Quanbeck of the Luther Seminary faculty.

Guest speakers who are also on the Seminary Convocation will be: Dr. Jerald C. Brauer, Dean of the Federated Theological Faculty, University of Chicago; Dr. Martin H. Scharlemann, Professor of New Testament, Concordia Theological Seminary, St. Louis, Mo.; and Dr. C. F. Midelfort, a physician from the Gundersen Clinic, La Crosse, Wis.

Special music will include selections by the Luther Seminary Faculty Wives, directed by Mrs. Robert Boyd.

The planning committee for this

year's Pastors' Wives' Fellowship include Mrs. I. O. Kronstad, chair; Mrs. Warren Quanbeck, Mrs. Bragstad, and Mrs. Winfield Olson.

People

The Rev. Norval Hegland, of Teller, Alaska, is now serving three-church parish in Philip, Alaska.

The Rev. Virgil O. Johnson, of Parker, S. Dak., is establishing new Home Mission congregation in Watertown, S. Dak.

The Rev. Douglas Thorkell, formerly of Parshall, N. Dak., is moving to Our Savior's Church, Cambridge, Mont.

The Rev. Robert L. Witte, of Cambridge, Wis., is now serving as associate pastor at Grace Church, Claire, Wis.

Churches

Scobey, Mont.—Scobey Church, the Rev. Stanley G. Knudson, recently approved a \$35,000 mortgage loan for Our Redeemer's Church, Helena, Mont. The Helena congregation is a Home Mission church organized two years ago by the Rev. C. Gronneberg, formerly of St. Paul.

Westbrook, Minn.—Old Westbrook Church here observed its 90th anniversary in September. The congregation is the first church organized in the county. Participants in activities were a former pastor, the Rev. E. E. Olson; the Rev. Robert L. Olson; and Dr. Theodore Huggenvi. Rev. Bennett O. Opdahl is the new pastor.

Sioux City, Iowa—First Church, the Rev. P. E. Van Tassel,



CHURCH RELOCATES—First Church, Blooming Prairie, Minn., recently dedicated educational unit, the first building erected on the new five-acre church site. Included in the new \$160,000 structure are classrooms, a fireside room and church offices. C. Reinertson, president of the Southern Minnesota district, conducted the dedication. The Rev. Opie S. Rindahl and the Rev. Glen R. A. Rachuy are pastors of the parish.

MID-WINTER CONVOCATION
Luther Theological Seminary, St. Paul, Minn.
January 3-5, 1961

	TUESDAY	WEDNESDAY	THURSDAY
00 A.M.	Devotions Dr. A. N. Rogness	Biblical Study Dr. Hals	Devotions Dr. Edward A. Hansen
	Biblical Study Dr. Ronald M. Hals	Lecture Dr. Scharlemann	Biblical Study Dr. Hals
10:15	Coffee	10:45 Coffee	10:15 Coffee
	Lecture Dr. C. F. Midelfort	Lecture Dr. Midelfort	Lecture Dr. Brauer
12:30	Lunch	1:00 Lunch	Lunch
3:30 P.M.	Lecture Dr. Martin H. Scharlemann	Lecture Dr. Jerald C. Brauer	Lecture Dr. Scharlemann
3:30		Service at which buildings on Seminary campus will be named.	

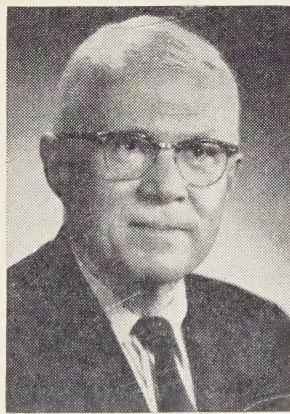
Tuesday evening: informal fellowship with Dr. Fritz Norsted, Dr. C. F. Midelfort and Dr. Martin Scharlemann as participants.



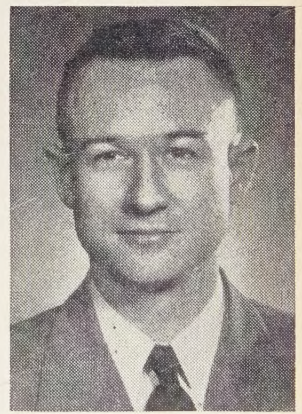
Dr. Scharlemann



Dr. Hals



Dr. Midelfort



Dr. Brauer

at a recent meeting to build
t stage of its new church plant
recently purchased four-acre site.
rst unit will be a split level
which will include 17 class-
on the lower level.

n, Mont.—Bethel Church here,
y. Sidney M. Nelson, pastor, re-
celebrated its 50th Anniversary.
pastors who participated in the
es were: the Rev. H. E. Hough-
ne Rev. Olaf J. Engh, the Rev.
Thronson, the Rev. A. B. Hol-
ne Rev. Merrill T. Gilbertson,

the Rev. C. H. Jacobson, the Rev. Theo.
Mendenhall, and the Rev. B. M. Alstad.
The Hingham, Chester, and Galata
parishes also held anniversary celebra-
tions preceding the following week,
having been served by several of the
same pastors.

Nome, Alaska—A new parish edu-
cation and parsonage unit of Our
Savior's Church here was dedicated
October 30. Dr. W. H. Nies, chair-
man of the Board of American Missions
of The American Lutheran Church,
represented the synod at the dedica-

tion. The Nome church and parsonage-
parish building have been projects
of the Women's Missionary Federation
of the ELC for the past five years.

Revillo, S. Dak.—Trinity and Zoar
Churches recently dedicated a parson-
age for the pastor of their parish, the
Rev. Jalmer Eldal. Dr. E. O. Gilbert-
son, president of the South Dakota
District, performed the rite of dedica-
tion.

Lake Mills, Iowa—Sion Church here
celebrated its 90th anniversary in Oct-
tober. Dr. O. G. Malmin, editor of

IMPORTANT WORD

The following review of Roy A. Harrisville's latest book, "The Concept of Newness in the New Testament" appeared in *The Lutheran*. The reviewer is Harry J. Mumm of Pacific Seminary.

The publication of Kittel's *Theologisches Worterbuch zum Neuen Testament* was, among other things, a necessary reminder that the study of theology really begins with the study of words.



Dr. Harrisville

Professor Harrisville, rightly emphasizing the importance of those concepts which are part of the kerygma and sensing an inadequacy in previous studies of the

word, provides a re-examination of the concept of "newness" which has important theological implications.

He begins with a lexicographical study of the Greek words for "new." He next examines the specifically biblical connotation of the concept, and concludes that though different words are used to express the concept they are closely synonymous in their New Testament usage. The relation of the concept of newness to the New Testament *kerygma* is then examined and especially its application to certain key New Testament ideas, such as new covenant, new life, new man, new creation, new commandment.

The result of this study is to show the close unity between a number of New Testament concepts which heretofore have been regarded as standing somewhat separate and unrelated. Indeed, the concept of newness, with its aspects of continuity, contrast, finality and dynamic, is seen to be quite central to all New Testament thought.

This volume, first in a series of *Augsburg Theological Monographs*, is not for those who want an easy and uncomplicated theology but neither is it so difficult that it should intimidate any pastor or student. The Greek is fun and the theology is important.

"The Concept of Newness in the New Testament" (\$1.95) is published by Augsburg Publishing House, 426 S. Fifth Street, Minneapolis 15, Minn.

Lutheran Herald, was the speaker at anniversary services on Reformation Day. The Rev. Harvey Gilbertson is the present pastor.

Winchester, Wis.—Grace Church here, the Rev. R. N. Rem and the Rev. H. J. Madland, pastors, celebrated its 110th anniversary in October. Speakers at anniversary services included Dr. O. G. Malmin, editor of *Lutheran Herald*, and the Rev. Jack Olson.

Huron S. Dak.—American Lutheran Church here recently dedicated a new parsonage for its senior pastor, the Rev. Erling Erickson. Dr. E. O. Gilbertson, president of the South Dakota District, performed dedicatory rites.

Changes of Address for ELC Pastors

Erling Aarthun, 1426 9th Ave. S., Fargo, N. Dak., 10-15-60

Theo. M. Boe, 53 Verbena Dr., Commack, N. Y., 10-1-60

Stephen L. Brandt, Admin. Com. NTC. BOQ112B, 10-1-60

Milo L. Brekke, 3011 Nicolas St., Omaha 2, Neb., 10-15-60

Charles R. Christian, 4271 Clairemont Mesa Blvd., San Diego 17, Calif., 11-1-60

M. O. Ensberg, West Evergreen Dr., Kalispell, Mont., 8-9-60

J. M. Erickson, 1314 S. 6th St., Moorhead, Minn., 11-1-60

H. E. Everson, 222 McKinley Ave., Eau Claire, Wis., 11-1-60

Vernon P. Faillietaz, 5617 S. Dorchester Ave., Chicago 37, Ill., 10-13-60

Norval Hegland, Philip, S. Dak., 11-10-60

Russell T. Hendrickson, 4th U. S. Army Sup. Ele., White Sands Missile Range, Las Cruces, New Mexico, 10-1-60

M. D. Hinderlie, 4105 California, Seattle 16, Washington, 10-15-60

Arthur W. Johnson, 2055 Parkside Dr., Apt. "F," Des Plaines, Ill., 8-1-60

Virgil O. Johnson, 1212 N. Maple town, S. Dak., 10-17-60

C. E. Jorstad, 1703 Herschel Dr., Tex., 10-21-60

Gustav Kness-Knezinskis, 411 51st land 9, Calif., 10-1-60

Ronald Nelson, Poli par Garoua, Africa, 10-10-60

Gilfred C. Newhouse, 28th Comb Gp. (SAC), Ellsworth AFB, S. Dak., 10-1-60

Clifford A. Olsen, N.A.S. Cecil F sonville, Fla., 10-1-60

Philip L. Olson, Hq. USATC, F Sill, Okla., 10-1-60

W. O. Rindahl, 10 Church St., Orange Free St., S. Africa, 10-15-60

Lyle H. Shaw, Hq. 1st B. G. 9th 731, Seattle, Wash.

A. G. Sherve, 421 Sixth St. S. El town, N. Dak., 8-1-60

Donald L. Smestad, 1305 Amsterdam Apt. 10-E, New York 27, N. Y., 10-1-60

Verlyn O. Smith, 1015 W. 27th Falls, S. Dak., 9-1-60

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Jersing Thompson, Harlowton, 10-21-60

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Richard J. Vordale, 704 17th Milwaukee, Wis., 10-12-60

Robert L. Witte, 821 Oxford A Claire, Wis., 10-15-60

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